

In min avision, so G-od me wisse. So did  
 our sextein and our fermererc, That ban  
 ben true freres fifty yere, And up I rose,  
 and all our convent, eke, "With many a  
 tore" trilling on our cheke, Withouten  
 noise and clattering of belles, *Te Deum*  
 was our songe, and nothing else, Save  
 that to Crist I made an orison,  
 Thanking him of my revelation.

*trust*

For, sire and dame, trust eth me right  
 wel, Our orisons ben more effectuel,  
 And more we seen of Crist's secree  
 thingeg  
*lay* Than borel folk although that  
 they be Hinges.

**It** turns out in the sequel of the story that the husband is only biding his time to take vengeance on the intruder.<sup>1</sup>

The friars were as much in the confidence of great ladies as of common people's wives.<sup>2</sup> Those among the laymen who were not themselves in the hands of these insinuating visitors, hated them with the hatred of righteous jealousy. It was inevitable in the Middle Ages, when such an enormous proportion of the people was bound by religious vows of celibacy, and had at the same time the professional right of entry to families, that the peace of households should be frequently disturbed. Not only do Lollard writers concur with other satirists in charging the clergy with such offences, but the hero of a story of gallantry is generally a churchman, as, for instance, in the 'Canterbury Tales.' There can be little doubt that his experience in this matter helped to release the layman from a servile attitude of mind, towards the clergy in general and the friars in particular. The Eeformation, by reducing the number of clerics, abolishing compulsory celibacy, and removing opportunities of private intercourse afforded by the confessional, has completely removed a difficulty which was the perpetual curse of domestic life in the Middle Ages.

Macaulay, in a well-known passage in his essay on Ranke's 'Popes,' has noticed the great tactical superiority of the

\* *Summoner's Tale*.  
 « Matt. 10, 224; *Pol. Worte*, i, 35.  
 dominarium; P. *Pl.* B, v. 139-40; *Pol.*  
*Poems*, II. 22; 84.